

THE HERALD OF THE GOLDEN AGE.

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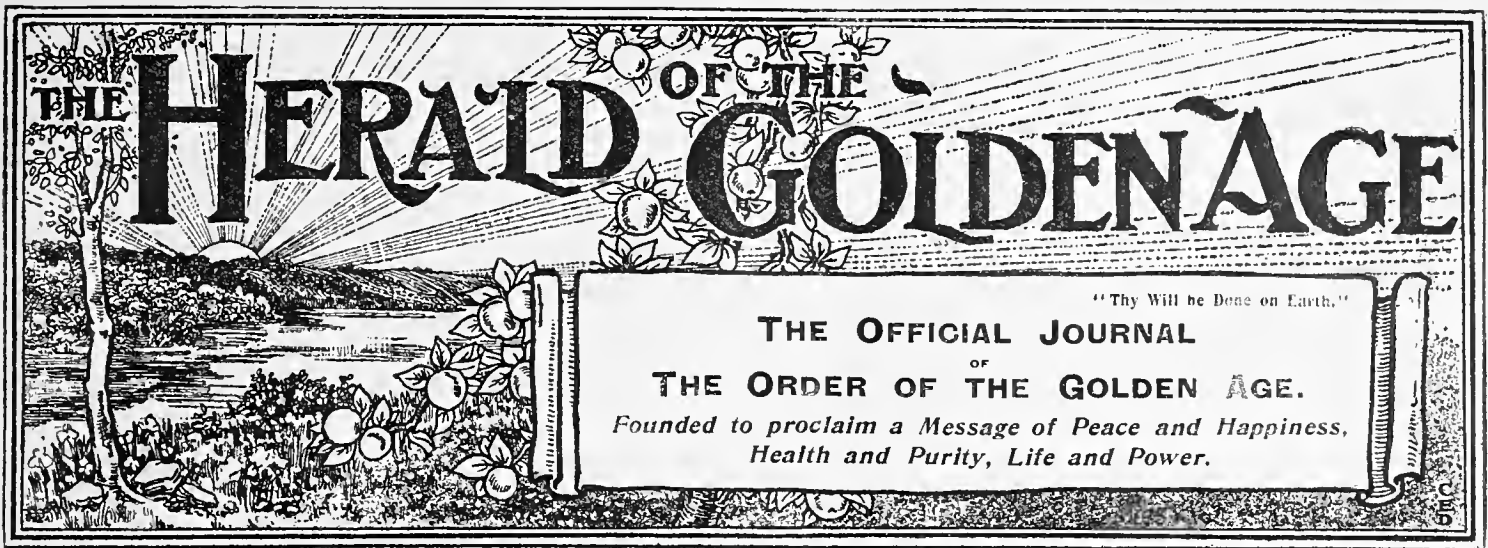
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The Peace of God.

In an Ideal world, where every man made a rule of doing only that which his conscience approved, though there might remain differences of intellectual opinion as



to certain matters, there could never be anything but peace. The Kingdom of Heaven on Earth means peace to all. Until that Kingdom comes we shall all be able to

echo the sentiment, "Is there not a warfare for man upon the Earth?"

Of course the righteousness of the Scribes and Pharisees, finds peace of a certain sort by escaping this warfare. Orthodox goodness which runs in ordinary grooves, keeps itself well out of the way of the practical side of life, shuts its eyes to new light, offers deaf ears to pressing but awkward questions, is content to leave problems, reforms, and 'Causes' severely alone, and wrapping itself up in a cloak of conformity to some more or less ancient ideal of sainthood, knows a considerable amount of peace. Its quietness of life is ominous nevertheless, for it speaks to us of the silence of the grave. The world looks favourably upon all save the heterodox; it is his to make enemies on every side. But it is impossible to obey one's conscience loyally and remain a conformist. Some question or perhaps many a question is bound to arise which will compel the righteous—the God-guided man—to set his face, his hand, his life against others. Ease will be no longer his lot, unless he purchases it by forfeiting his highest treasures and foregoing his holiest desires. Even without leaving our own family circle, it will be easy to measure the distance which separates Peace and Righteousness. The little world of home shares many of the features of that larger realm whose confines are the terrestrial poles. The best intentioned man or woman has to confess that "to bring a sword and a flame" seems to be their lot in life, that absolute allegiance to Truth and Duty will inevitably bring some measure of discord and pain. Let this experience come not as a shock or a fact to shake one's determination to serve the only God, but simply

as proof that the world yet wants much mending and that Righteousness and Peace have not yet kissed each other—are foes and not friends. In the larger walks of life, where one comes in contact, not with the select loving few of the fireside, but the great mixed multitude of humanity, he would be a mere foolish child who repined because seeking only Godliness and obeying only the Supreme voice speaking within, he found himself an exile with few friends and ever in the midst of strife.

So certain is the path of the righteous man to be one of outward tumult that any apparent lull in the storm, any hours of seeming truce, are to be accepted as warnings that the right path has probably been missed; when the noise of battle roars around us again then indeed are we safe. Yet only externally is it true that Peace and Righteousness are foes. The peace which this world can give and take away is to be had for the asking; it is not very permanent nor even very enjoyable in the long run, but it is much sought after and largely accepted. It is denied, however, to those who follow after righteousness. But the Peace of God—that is a different thing, it is the cherished possession of those who very often are denied all the blessings that the world holds dear. It is not so much the reward as the accompaniment of Righteousness, and can be known to none who forget or who refuse to reverence Conscience as their king. The sense of harmony, so far as the limits of our nature allow, between our souls and the Divine Spirit; the conviction that our will is His, or ready and waiting to be His; the assurance that unity between ourself and God is established so far as God and man can be at one; the knowledge that no harm, no loss, no evil can come to us since we are resting in Him and are working with and not against Him; the realization that despite all seeming contradictions, all is and all must be well—that is what is meant by "the Peace of God." But words cannot tell, they only hint: cold and formal seem such attempts at definition to those who know the depth of sweet assurance, the inexhaustible comfort, the absolutely undisturbable calm of which it is intended to speak—the great secret of all religious souls, the strength of every true son of God. Righteousness and *this* peace are indeed friends; they have met, they have merged, they have become one and the same to the saintliest souls.

This Peace of God may reign in the soul while all around the tumult of Life's oppositions may be raging. To serve God entirely means, therefore, to be in the condition of one

who is at once continually at war and continually wrapped in peace. The apparent contradiction disappears as soon as we avail ourselves of the beautiful simile of the ocean. The fiercest storms that vex the breast of the great Atlantic are unfelt a few feet below the surface, the waves in angry warfare with the mighty winds may rise mountains high, but no murmur of the conflict reaches those still depths whose impenetrable recesses share the awful calmness of the midnight sky.

"Noise is on the surface of things, but
Music in the deeps of the heart."

So it is with the devoted soul; tumult, battle, anxiety—that is often his earthly life; his life in Heaven, which he lives at the same time, is full of calm; harmony surrounds him; peace is the atmosphere he breathes.

Need we despair of the prophet's dream? Can it not be one day true for Earth also that Righteousness and Peace have kissed each other? It is ours to help make the vision into fact. Every time we serve expediency rather than Right, every time we allow others to settle our moral questions for us, every time we acquiesce in iniquitous customs and opinions, we are doing a sorry work in separating Righteousness and Peace. On the other hand, when, at no matter what pain and loss to ourselves, we boldly stand for principle even in matters that are fondly deemed of small concern, when we insist on our own conscience being arbiter as to our own actions, when we dare put ourselves on the unpopular side because we know it to be the side of Right, when we smite old and respected evils full in the face—then we are doing our own share toward hastening on the millennial day—the Golden Age.

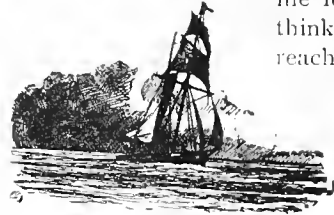
Let us give one concrete example. To-day the minds of many are being exercised as to our relation and duty to those animals immediately below us in the scale of creation, and while it is not yet clear exactly what their survival in our midst indicates, it is certain that while they can to some extent help us physically, they are much more valuable to us mentally and morally by calling forth in us feelings of interest, tenderness, respect and care towards those who are so much weaker than ourselves. We hold their destiny (or, perhaps, only part of it) in our hands, and standing before them as God's agents it has become a pressing question, amongst those who dare to interrogate where custom rules, whether our stewardship is being faithfully carried out. In the so-called interests of knowledge of the healing art, and the procuring of food, it is now quite plain that not only injustice and cruelty, but wilful torture is visited upon vast numbers of our helpless fellow creatures. We can do two things: shut our eyes to the facts, blind ourselves by sophistries, thus securing peace—the world's peace; or we can enlist ourselves on the side of Righteousness, declaring that torture and cruelty, for whatever end, is a sin against God, and so enter the fighting ranks where are to be found those whom the majority delights to call "faddists" and "extremists," but who are indifferent to all Earth's blows so long as they are allowed to speak for Right, for Love, for God.

This is but one example, of course, out of many, but by taking the right step in this matter, boldly throwing down the gauntlet to those whose actions so much hinder the coming of God's kingdom, we shall be able to rejoice that we have not spent our life entirely in vain, for through our deeds will be somewhat hastened the day of Earth's great emancipation from tyranny and wrong.

Arthur Harvie.

The Realm of Thought.

In the June Number of *The World's Advance Thought*, the Editor, amongst many other "gems," says, "Your life forces extend as far as you can think"—a statement so true and far reaching in its application that we do well to pause over it and meditate.



To fully grasp its meaning, gives at once the true explanation for the present difficulties of our Social life. The forces at work in our midst are often so depressing and perplexing that the eternal "why" is for ever on our lips.

On the one hand we read of "brotherhood," but see anything but a brotherly spirit manifested in our midst. We hear of charity, but we see selfishness running riot. We are told to show kindness to all, and instead we see cruelty and suffering inflicted upon nearly every living thing. We are taught to believe in purity and truth, yet vice and immorality abound. "Why?" cries the struggling soul. Why should evil hold the race in the relentless clutch of its iron hand? Why should error and fear control so many men in spite of the opportunities for culture and growth within reach of all? Why should the great majority of people be afflicted with physical disease and daily experience pain and hardship, toil and care? Why should suffering so often crush out of existence the best in human nature? Why should the bitter cup of sorrow and remorse be well nigh filled to overflowing for so many around us? The answer comes to us in unmistakable language—"As we think, so we are."

Carlyle once said, "They are legion who talk, but few who think." The invisible realm of the mind has been so little explored, that it is an exception to find anyone who has attempted to grasp even the rudimentary possibilities of "thought forces" and their effect upon our daily life. The brain, that organism from which all human activities proceed, placed by the Creator at the summit of our being, is so misguided and wrongly used, that in many a life it has become an agent of the greatest possible trouble and danger. If men realized that the character they manifest in the world, and the disposition they show towards their fellow-men in their daily life, are the results of their own thoughts; and if they only grasped the fact that the influence of a thought once launched forth can never be destroyed, but lives on through Time, for good or evil—surely they would be more careful as to the way in which they used their thought-forces!

Wherever we turn in life we see this great Law in constant operation. The wonderful creations around us are all the results of mighty Thoughts. The vast oceans of space pulsate with them—all things are suspended in an ocean of Thoughts. This wonderful cosmos in which you and I dwell is the result of a gigantic Thought. The whole rhythmic order of the Universe strikes its harmonies from the same source of intelligence. From the myriads of life, below man, simple, unicellular, and almost structureless, to the highest and most complex forms of existence; from the tiny drop of dew which hangs upon the tender blade sparkling in the morning sunlight, to the great cyclone which sweeps everything before it; from the small acorn falling noiselessly upon the fertile ground, to the full-grown giant of the forest as he stretches forth his knotted limbs and braves the fury of

the storm; from the little corn of wheat, to the field of golden grain bending under the heavy load of life-giving food; from the tiny flake of snow which falls upon your head and melts the moment it touches it, to the great ice fields which sparkle under the sun's rays until they become one star-quivering, sea-glittering scene of glacial splendour; from the nebula that hardens through ages of mist and slime into the habitable world, to the radiant and completed planet—everything—from "Olympus to the pebble," from the "Archangel to the worm," is the creation of supreme, divinest Thought.

In like manner it is true that in the realm of human activities everything is the result of Thought. The wonderful applications of science to our commercial and social life; the bewildering discoveries in electricity; the incredible manner in which hitherto waste products are being utilized and given a place in the national and social economy, to say nothing of the great revolutions to be witnessed in the immediate future through the storage and application of solar heat and the liquefaction of atmospheric air, all bespeak the same power of Thought which is behind everything we see.

To bring this idea home to all of us, if we turn to our home life, how equally true it is! No gentle word, no little kindness, no small act done for another, no loving caress, no speech through pure eyes, but must first pass through the realm of Thought. We cannot lift our hands to perform any act, however trivial, or however great, but they must be guided by the thinking powers within; neither can we utter any words, cruel or kind, harsh or gentle, without they first pass through the gates of the citadel of Thought! Let us never forget that every thought that passes those gates leaves our citadel all the richer or all the poorer, and makes the world all the better or all the worse, according to whether it is good or bad. The man who is sending forth, day after day, thoughts of pride, envy, malice, jealousy, hatred, is not only an enemy to himself, but is an enemy to the whole progress of humanity, and is often more truly "mad" than many of the inmates of our asylums.

Our circumstances and our daily surroundings must not be allowed to control our thoughts. A man may have to break stones as a means of livelihood, but his thoughts can live amongst the stars. What we need to-day are men with lofty ideals and unselfish motives in life. The man who lives in the valley never sees the beauties of the landscape as he who climbs the rugged slopes of the mountain and from the summit looks out upon the lovely sights below. So it is in human life. Only he who lives amongst the beauties of the inner life, who dwells in the pure air of lofty desire, who seeks to open his life to the eternal harmonies on the mountain tops of his existence, only he it is who catches the best gleams of sunset splendour, as well as the first streaks of gentle dawn, and bathes his soul in the crystal waters of the Infinite. To fill the Temple of our being with noble thoughts and loving purposes must be our aim if our "life forces" are to assist in the progress of the race, and only in proportion as we make this our supreme joy will our influence for good extend.

To do this we must learn the great art of gathering in from everything only the beautiful and good. The flowers must ever be amongst our closest companions, and in their fragrance and beauty we must learn to see the loveliness of the Father's Spirit. The song of birds must thrill us with heavenly music, and their little slender thread of life must be regarded as worthy of our protection and our care. The harmonies of Nature must speak to us of the things "beyond

the veil;" whilst the roseate hues of dawn, the eternal blue of mid-day, and the crimson flames of sunset, must lift us into the Great Peace and the Eternal Calm. In us the animal creations must find, not their cruel oppressors, but their most constant friends, seeking to reward their faithful toil and service by gentleness and love. To us human Nature must ever be the golden opportunity—if weak, for our strength; if broken-hearted, for our sympathy; if guilty of error and wrong, for our compassion; and if overburdened and weary, for our highest inspiration and hope.

Thus it is by learning to drink deeply of these things that we come into conscious fellowship with the All Good, and as we learn to gather in the good around us, so we, too, shall one day be gathered into that Spiritual Kingdom which will be our Abiding City. The call to us to-day is to "launch out into the deep" that we may sound the purer depths of life; and as we leave behind us the receding shores of our old existence, sight will be given to us of "that Immortal Sea which brought us hither," for then we shall have learnt to launch our bark

. . . "On the boundless waters
That flow through the Kingdom of Thought."

Harold W. Whiston.

You Never can Tell.

You never can tell, when you send a word
Like an arrow shot from a bow
By an archer blind—be it cruel or kind—
Just where it may chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell, when you do an act,
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
To shelter the brows that toil.

You never can tell what your thoughts will do,
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.

Ella W. Wilcox.

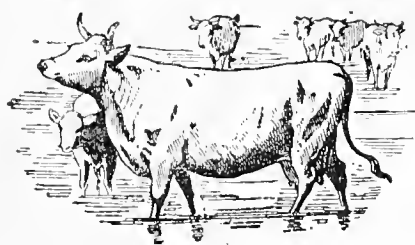
DO YOUR PART.

Those who want justice, honesty, love and intelligence, to prevail in this world, should recollect that these must be manifested individually before they can be manifested as a whole; therefore, only through the growth of justice, honesty, and love in individuals, can these Deific attributes ever prevail in the world. It is not what people want, but what they manufacture that fills the world with good or evil.

Lucy A. Mallory.

A Visit to the Shambles.

"Are the slaughter-houses open to the public?" I asked of the busman who was conveying me from



Greenwich, through Deptford's sordid streets, one blazing day in June. "Oh, no, sir; there is a policeman at the entrance who will turn you back. You had better tell him you want Mr. W——. He

is a big butcher, he is; then, perhaps, you may get by; but if you are cross-questioned, just turn round and come out till you can find a butcher's cart going in. The driver will take you in with him for a pot of beer."

Thus instructed, I presented myself at the gates, and seeing the worthy constable marching to and fro, walked quickly through while his back was turned, and proceeded at a pace indicative of important business, which, perhaps, prevented my being hailed. Unfortunately, limitation of time prevented my inspecting the landing of the cattle, or anything but the actual *killing*, for which gruesome purpose I had come. The euphonious title, "Deptford Cattle Market," had led me to suppose that animals were there bought and sold, and some proportion of them released for further life. If this be so, I saw nothing of it—and my busman had said, "There's nothing there but slaughter-houses, sir." So over the whole might well be written, in animal language, "Farewell to hope all ye who enter here."

My olfactory organ was first saluted with an awful stench of rotting blood. I found myself in a labyrinth of yards, round which were rows upon rows of slaughter-houses bearing their various owners' names. On one side of these were spaces enclosed by stout palisades, in which were a number of living animals awaiting their doom. It depended upon the position of the door whether they were, as in some cases, in full view of all that went on in the inner den of death, but outside were lying portions of fresh entrails or bleeding hides, and occasionally a slaughterman would come out and empty into the gutters before their eyes the refuse from the last victim. And blood, and the smell of blood, was everywhere. I soon understood how it was that the *Daily Chronicle* representative was laughed at when he suggested to some of the slaughtermen that the heads of the living cattle should be so turned away that they could not see the doom of their comrades. Any feeling of sympathy in such a place would make the butcher's work impossible.

The first spectacle that met my eyes as I stepped inside one of the killing places, was that of a bullock with its neck cut half through. How long it had been done, I could not tell, but for a minute or two it kicked vigorously on the bloody floor. The instant after its last kick, and while it seemed to me possible that sensation might still be present, the nose was slit up, and the beautiful head was peeled. It was my lot to witness two more of these Jewish killings. In the first the victim was hauled in from among his comrades by the aid of a windlass, by a chain thrown over his head. He was then thrown upon his side by combined rope-pulling and tail-twisting. It was pitiful to witness his struggles to keep his footing upon the slippery floor. Needless to say, they were in vain. His executioners went about their work with the skill

and indifference born of long practice—except one young butcher, whose laughter told of the lower depth of positive enjoyment. The heavy thud of the falling body followed soon, and his off feet were secured by chains to the wall, making it impossible to rise again, and leaving the victim no chance of protest other than by terrified lows. A sharp spearlike instrument was then thrust up his nostril and out through the delicate skin, and by means of this horrible leverage his head was forced back till it was taut for the fateful knife. Even the butchers confessed that this must involve terrible suffering. I suppose that it was in this mode of killing that Dr. Oldfield saw, during his visit to Deptford, a slaughterman put his finger into a cow's eye, to force her into position for the knife.

I chanced to stand still nearer to the third victim of the Law of Moses, whose death agonies in no wise differed from the other's, except that they were more plainly visible to me. I was splashed by his life blood, not noticed at the time, as again and again the head was raised and dashed to the floor by its poor fragment of a neck, and the limbs struck out with awful energy for a time that seemed eternal, until with a shuddering sound and movement in the nostrils the life ebbed away.

"Makes you feel queer, sir?" asked the slaughterman whom I had picked up as a conductor. "Lor 'e doesn't feel it. 'E's dead to the world 'e is. As soon as 'is throat's cut, 'e faints. Yes, 'e's dead to the world"—which expression he kept repeating with evident enjoyment. "What," I replied, "do you mean to tell me that he has fainted—is unconscious—while struggling in such manifest agony?"

"Well, I don't know, sir. I am only telling you what the doctors say—they tell us they can't feel it."

Suppressing my unbelief as best I could, I asked to be shown a death by the poleaxe. Fortunately, in each of the two cases I saw, the animal was felled by a single blow at the back of the neck. This was followed by another in the forehead, to make room for a cane which was thrust down the spine. It is not my object to make a case against the slaughter-house, or to exaggerate any detail in the least. I state, therefore, only what I saw. Nevertheless, I greatly fear that my experience was more favourable than that of others. Dr. Oldfield, M.A., M.R.C.S., visiting Deptford Abattoirs, saw a poor cow struck repeatedly, one of the blows entering the eye. Dr. Dembo, a Russian Physician, visiting the same place, reported "That the average number of blows of the axe were five or six. He witnessed one ox break the iron ring which held it, after receiving several cruel blows." I have myself seen a couple of skins of bullocks' heads, shewing nine or ten punctures in each, and am informed that the hide merchant who supplied them stated "We receive such by hundreds." It is, however, only fair to say that I have no positive knowledge that his hides came from Deptford. My guide informed me that masks and other inventions had been tried there, but the fitting on of any such apparatus had proved so dangerous in the case of the wild South American cattle, that it had been given up both in their case and in all others. "They're very nasty, sir, those wild cattle are," he said. And indeed we had to look to ourselves and dodge every now and then into shelter, as some infuriated animal ran amuck. I could not help thinking that if, indeed, so much movement is possible as to render masking dangerous, the poleaxe must often miss its aim, and that the butchers, hardened by their work, were simply unwilling to take any trouble in the matter.

I had still one thing left to see—the death of sheep. I passed a flock of these, rushing helter skelter from some unknown place after their leader, everyone taking huge bounds into the air, as they might have done when gambolling upon some pleasant hillside. Whether they were glad to be released from some ship's decks, and indulged in hopes of freedom and happy life, or whether their frantic leaping was that of sheer terror, who shall say? The method of their slaughter was an easy one *for the butcher*. They were seized by powerful arms and put on their backs on a trolley, one at a time, there being always three dying animals packed close to each other upon it. When room was made for the third comer by roughly hauling the first two to one side the death blow was given by stabbing once or twice in the neck; three of them took each four minutes by my watch before they ceased to move, and were then hauled off the trolley on to the ground, falling anyhow, head under, and they were then immediately skinned. I very much doubt if sensation had in all cases departed before the skinning commenced. I asked the opinion of an evil looking man near, who was preparing the skin of entrails for some purpose—(perhaps, to make sausage skins!), but he only glared at me angrily and said "Have you been watching us?" A young butcher standing near, however, said: "Notice the different way the next sheep will die, sir. That last one was not stuck properly." However, I could detect no difference, the fourth also struggling for about four long minutes. The thing that made me especially incredulous about their theory of unconscious muscular contortion lasting so long was that it would cease for about half a minute and then begin again.

So far, my enquiries had been chiefly how much suffering to the animals do our carnivorous habits involve? I had another to make, how much risk to ourselves? I was aware that the medical world was beginning to discover and acknowledge what an appalling amount of disease existed among animals—disease which, to those who know what consumption or cancer means, throws a strange light upon Sir Henry Thompson's theory of the happy life lived by our flocks and herds, which never would have had that blessed existence but for the interposition of the "Vice-Providence, Man." I knew how Dr. Broadbent, speaking at the great medical meeting last Christmas, over which the Prince of Wales presided, had stated that on testing the Queen's choice cattle by the injection of tuberculin, thirty-six of them were found to be diseased, and were ordered by Her Majesty to be destroyed. But not till later did I know that the number of the entire herd was forty, thus giving a percentage of ninety diseased!

Dr. Jackson, speaking at the Meeting of the British Medical Association, at Barnstaple, well said that the Queen's cattle were probably both more carefully selected and more thoroughly looked after than others, so that our people have to face the fact, if the Queen's herd is a fair test, that considerably more than ninety per cent. of all the flesh they eat is diseased.

During the hour or two I spent in the slaughter-houses, I saw nothing of any Inspector, except in the Jewish compartments, although killing was going on in, I know not how many, little dens of death. While I waited the intestines were removed, thus making it practically impossible even for a skilled scientist to detect the presence of tuberculosis. Bearing in mind that Sir Herbert Maxwell, Chairman of the Royal Commission on Tuberculosis, had stated in the *Nineteenth Century*, in the Autumn of 1898, that there was only one Inspector at Deptford, and that he and his predecessors were

not trained men, but had adorned the spheres of carpenter, bricklayer, tram conductor, policeman, etc., I asked my guide whether this is still the case, and was surprised to learn that it is so. What use a Royal Commission is, when so glaring a defect is still unremedied, so that sometimes a thousand animals in a day are passed as fit for food by one untrained man, it is hard to see.

At last my task was over, and as I walked for the last time over the Via Dolorosa of the Animals, and stepping outside the gates, left behind me the horrible sights and fætid smells, I could not but wish that every man and woman in England could be made to stand where I had stood, and see what I had seen. Then, at least, they would know at what a risk to their own health their accustomed food was provided, and would realize a part (for the slaughter-house, it must not be forgotten, is but a small part) of the sufferings of the fellow creatures they so lightly condemn to death. And when the meaning of their glib "orders to the butcher" had dawned upon them, and some glimmering of their lack of logic in despising a slaughterman, who was after all their agent (doing his loathsome work without any liking, though at inevitable cost to his own better nature, because they commissioned him to do it), it might occur to some of them that they should at least test for themselves whether the alleged necessity existed in their case, which supposed necessity is the only justification for their meals of flesh and blood. I venture to think the result would surprise them, and that after a few months' diet of the fair fruits of the earth, they would look back with wonder, and something of horror, upon their old-time habits.

C. N. Foyster.

Judgment.

"And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works."

What shall we see at the Judgment Day,

When our sins rise up before us?

Sorrow and sighing we would not stay,

The stripes of the steed that bore us.

Ringed all round by reproachful eyes,

Eyes full of love, accusing,

We shall be, deafened by moans and cries—

A hell of our own vile choosing.

Sweet lives robbed, that the beast in man

Be pampered, gorged and bloated;

Bright birds torn, for a wanton's fan,

For a lure to folly bloated.

Innocent blood on beauty's brow,

Blood for a child's adorning;

Agonies, dumb and helpless now.

But not on the Judgment morning.

Every pang we have scorned or made,

With a venom'd fang will tear us—

Angel of Pity, ere doom be said,

Pour ruth in our hearts and spare us.

Maxwell Gray.

GOLDEN THREADS.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the little threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves

Dean Farrar.

Editorial Notes.

An authoritative word has at last been spoken concerning the danger of eating the corpses of the tuberculous animals which constitute the majority of the herds of cattle in Great Britain. The National Veterinary Association in Conference assembled at Plymouth, and the President of the Royal College of Veterinary Surgeons, have placed in the hands of Food Reformers a weapon which

will enable them to meet successfully all opponents in debate upon the hygienic aspect of the flesh-eating controversy. Their action is all the more significant and weighty because it involved the complete suppression of the opinion of one of their number who had on the previous day attempted publicly to minimise this danger, and because it was *unanimous*. Prof. McFadyean stated that "there was no justification for the assertion that human phthisis came from the butcher's shop," at the meeting on Aug. 2nd, and thus endeavoured to allay the uneasiness which is everywhere being experienced by thoughtful persons concerning the consumption of animal food by themselves and their children. Next day, Prof. Fraser (President R.C.V.S.) said "he did not agree with the opinions Prof. McFadyean expressed, and he did not think they were the opinions of the veterinary profession. (Hear, hear). They believed that tuberculosis, and especially in the cow, was of the utmost importance, and that the community at large was not only deeply interested, but deeply concerned as to what they were going to do. . . . Owing to the position which Prof. McFadyean occupied, it would be wrong to allow him to use his influence in a direction with which they were not in sympathy. . . . They knew, as well as they knew the alphabet, that the existence of bacilli in the system caused the development of the disease, and that the bacilli were detected in the milk. Was milk which contained the bacilli of tuberculosis a safe article of food? If it was a dangerous article of food, they as a body ought to inform the public that they ought no longer to expose themselves to the danger that the consumption of this milk entailed. *The meat was also dangerous*, and it was their duty as men particularly trained, and as special experts in this matter, to inform the public, and, as far as their influence would go, to protect them from the dangers of its consumption."

He moved: "That this Association, being convinced that bovine tuberculosis is a danger to man and a source of enormous loss to owners of cattle, is strongly of opinion that State control of the disease is urgently wanted in the interests of public health and agriculture."

Mr. A. W. Mason, ex-President of the Royal Veterinary College, seconded the motion, and it was carried unanimously.

* * *

THE ONLY REMEDY.

The strength of the opposition to Prof. McFadyean's fallacious remarks is evidenced by the fact that in addition to the passing of the above resolution, Prof. Williams (Edinburgh) said "he was surprised that Prof. MacFadyean should have come before them as a special pleader of a cowardly Government. The Government should have done its best to suppress tuberculosis, and it had done nothing;" whilst Mr. Hunting went farther and said, "Prof. McFadyean had stated that animals did not die from tuberculosis. They did not die, because they were eaten before they had time to die; and *it was not a decent diet*. It was not a right food to feed men on, and if it was a choice between eating tuberculous animals and letting them die, he preferred to let them die." It was stated at the Conference that, having regard to the cost, "the extermination of tuberculosis in the

near future amongst cattle was practically impossible," as it would cost half a million to test the animals in this country even once, whereas several tests were necessary, and then the enormous cost of wholesale destruction had to follow. This being the case, there is, as we have for the past four years in our columns contended, obviously only one remedy left—to abstain from eating the corpses of animals, 90 per cent. of which are tuberculous, if the Queen's choice herd is taken as a fair sample. It is the duty of every father and mother to refrain from giving their children food which may bring upon them consumption, scrofula, or diseased bones, and we urge such to consider their grave responsibility in the matter, and to act in accordance with the dictates of conscience and common sense.

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THE FREE THOUGHT CHAMPION.

Colonel Ingersoll, the humanitarian and protester against slavery, vivisection, superstition, tyranny and wrong of every kind is dead—and in his death he is not unhonoured. His good deeds, his blameless life, at home and abroad, his bravery when he tried to shield President Garfield from the bullet of his assassin with his own body, are freely commented upon in those journals which do not pander to narrow-mindedness and cant. He fought for freedom of thought and for the rights of the oppressed, with fearless and tireless energy. He was labelled "an infidel" by popular orthodoxy because he contended for Truth, and opposed false conceptions of God and Righteousness. His reputation is, however, safe with posterity, for as Rev. J. Bruce Wallace says, in "Brotherhood," "it is probable he did far more good than harm to the cause of true and reasonable religion."

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HEALTH CLUBS.

Health Clubs are becoming numerous amongst our more up-to-date cousins across the water. The Ralston Club has, we are informed, a very large membership, and are all pledged to the following of hygienic ways in their own lives and to seek the promotion of the same in the lives of others. Another Club is entitled "The Hundred Year Club"—the members of which aim at living for a century at least. This is a very commendable aspiration, and we trust that before long Health Clubs will be formed in Great Britain and the colonies. Until this takes place, individual hygienists must seek to apprehend and disseminate practical truth on their own account, for the regeneration of man must be a two-fold process—physical as well as spiritual. In spite of all that our "unco guid" friends may say, a regenerate soul in an unregenerate body is, to use an Americanism, "not of much account."

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HOT WEATHER MALADIES.

Maladies of various kinds seem numerous just now, and it is not to be wondered at, seeing that the effluvia emanating from the rotting corpses in the butchers' shops are often so overpowering as to reach right across the street and to make it objectionable for persons of refined sensibility even to pass by on the other side. Attacks of dysentery, which are so prevalent in the "dog-days," are ignorantly attributed by many misguided people to the eating of fruit—because the harvest of the orchard happens to be ripe at this season of the year—whereas every doctor will endorse the opinion that semi-putrid animal matter inevitably induces the above mentioned malady in a mild or serious form, when it is taken as food. Another common complaint is hot-weather dyspepsia, and this is caused in most cases by people endeavouring to eat the same amount of heat-producing food as they do when the weather is temperate and they are much more active. To all such sufferers of this class we would respectfully tender the advice that they should live as much as possible upon dry foods which require mastication, such as good whole-meal bread well baked, upon fruits which are ripe and sweet, and beverages which are pure and innocuous—the best of which is water. Too many cooked dishes cause trouble to thousands, inducing a form of indigestion which has been dubbed by American physicians "frying-pan-itis."

DISTILLED WATER.

The use of distilled water as a beverage is becoming very popular amongst hygienists in the United States, and a considerable number of them make a practice of keeping a still for the purpose of making it in the home. The solvent properties of water which is perfectly free from all salts and germs must be at once apparent, and we are quite prepared to believe that there may be some truth in the claim that the drinking of distilled water tends greatly to promote longevity, by eliminating urate of soda and other noxious salts. We are arranging for one of these household stills to be sent us from the States in order that we may test its efficiency, and we are hoping that the manufacturers will establish an agency for the sale of them in this country before many weeks have passed. We will give our readers further particulars upon the arrival of the apparatus.

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LCID COVENTRY'S SALARY.

Honour is due to Sir W. Wedderburn for calling the attention of the First Lord of the Treasury to a report prepared by the Rev. J. Stratton, Hon. Secretary of the Humanitarian League, on the achievements of the Royal Buckhounds during the past season. It appears that in twenty-two out of thirty-seven hunts the deer sought refuge in houses, or in premises attached to houses, and that frequently the animals when captured were bleeding and lacerated. The Hon. Member suggested the desirability of withdrawing the grant of public money made for promoting an amusement involving cruel suffering to park deer, which are animals essentially domestic. The official salary of the Earl of Coventry, Master of the Buckhounds, is £1,500, and we are at a loss to understand how a wealthy nobleman can continue to accept this money in spite of repeated protests on the part of the public, and yet retain his self-respect. *The Church Weekly*, commenting on this matter, says: "It is surely anything but creditable to a country calling itself Christian, that it should be found necessary to invoke the aid of Parliament, and of the strong arm of the Law, in order to do away with cruelties, the existence of which can have no other effect than that of debasing the tastes and dispositions of those who practise, witness, or connive at them."

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OUR THEOSOPHICAL FRIENDS.

There are many Theosophists who have not yet realized the untenability of their position as advocates of Universal Brotherhood, seekers after spiritual attainment, and upholders of the sacredness of life, whilst they still remain in the ranks of the carnivora. To such we commend the following sentences spoken by the Countess Wachtmeister, one of the most influential workers of the Theosophical Movement:—

"I am struck with the curious inconsistency of persons proclaiming themselves the protectors of our brothers of the Animal Kingdom, espousing the cause of non-suffering to them with both zeal and warmth, yet at the same time complacently regarding these same brothers of the lower realm as legitimate and necessary articles of food. Has it ever impressed itself upon your consciousness that the horror of butchering is so great that if every man and woman were compelled to be their own butcher very little meat would be eaten. In this epoch of selfishness we are apt to relegate to others unpleasant tasks, and close our eyes to our own moral responsibility in the matter. If we instigate a deed it is the same as if we perform it

"During a recent lecture tour in the United States I arrived at a city where there was considerable commotion because many persons had suddenly become ill. The doctors, thinking they had been poisoned, made searching enquiries, and it was discovered all the afflicted individuals had eaten of beef purchased from one butcher. The butcher described the animal, from whose carcase the meat had been sold, as being

in splendid condition before being taken to the slaughter-house. The creature was in full vigour of existence, an animal without a trace of disease; this creature loving his life, having joy in being able to graze on the rich grass starred with buttercups and sweet scented flowers, pulsating with responsive life under the warm rays of the glorious sun, was one day robbed of these innocent pleasures and led to the slaughter-house. On the way he scented the blood of his murdered fellows, and then the poor animal grew wild with fear at his impending doom. He fought every inch of the way for the life he loved so much, he kicked and struggled until his eyes started from his head, and blood-flecked foam dripped from his jaws. What was the result of the cruelty of man who thus slaughtered him. The animal's psychic feelings of rage and despair were so intense that they caused a physical reaction that permeated and poisoned all the flesh of his carcase, and the consumers of his corpse were made sick by that meat poisoned only through an agonised consciousness.

"How can a lover of animals eat of their dead bodies? It is a crying inconsistency. Animal food is not necessary for human support. I have been a Vegetarian for nineteen years, and many, through my counsel, have turned to the purer foods with no detriment to physical strength."

* * *

A SUBSTITUTE FOR LEATHER.

True humanitarianism involves (if we are to be consistent) the giving up of bodily adornments which are connected with the cruelties of needless slaughter. To abstain from using furs and kid gloves is very easy, but the difficulty of dispensing with leather boots will never be got over until reliable substitutes for leather are easily accessible. We therefore record with pleasure the fact that a German inventor has recently patented *asbestos leather*. The asbestos is combed into fine fibres, then immersed in an India-rubber solution until every fibre is covered with the solution. The solvent, petroleum benzene, is evaporated. The fibres then cohere perfectly, and the mass is pressed into any desired form. It is said to resemble leather very closely in its peculiarities and structure.

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INHUMANITY AND DECADENCE.

France has evidently entered upon the "descensus averni" which is the sign of national decadence and demoralisation. The recent disgraceful spectacle which took place before ten thousand persons at Roubaix, consisting of bull-fights and a combat between a lion and a bull, and which, by the way, was such a pitiable piece of savagery that even some of the audience cried "shame," affords significant evidence that the French nation is on the down grade. History affords abundant proof of the fact that when a people become so degenerate as to love brutal spectacles, the process of mortification has set in. It was the case with Rome and with Spain, and unless something is done by French patriots to combat the inhumanity which is so prevalent in their midst, the French people will soon follow in the wake of other effete nations. The "Eternal Power which makes for Righteousness" works mysteriously against both individuals and nations which become cruel—and we might add against Churches which encourage cruelty by failing to advocate humaneness. The Protestant Churches might well profit by the object lesson afforded by the Church of Rome in this respect. She has ignored the Rights of the lower creatures and has failed to teach the nations which have been entrusted to her for guidance to deal justly and humanely with them. It is more than a coincidence that every land which has been dominated by Romish influence has sunk in the mire of ignorance, vice and demoralisation, for lack of real religion. Religious systems which do not teach people to be humane are preposterous and anomalous, and it is probable that the amelioration of the world would be hastened by their abolition.

THE SAMOANS. A returned missionary from Australasia and the South Seas visited us recently, and we gathered some information from him concerning the habits and physical condition of the peoples in those lands. He told us that the native Samoans live almost entirely upon cocoanuts and bananas, and that he did not come across a public house, a hospital, a policeman or a doctor in this group of islands. The people have a fine physique, live simple and natural lives, and are happy, good-natured, and contented.

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AN UNWONTED SPECTACLE. We were travelling a few days since, and at Newton Abbot station saw a young calf tied to a post on the platform by a string round its neck, just as dogs are often tied when awaiting the arrival of

their next train. It was interesting to see the passengers as they came down the steps stopping to stroke and pat this calf, which responded to their advances in the most friendly manner. Scores of these people seemed quite surprised to find that a calf was both a pretty and a loveable creature. They watched it for considerable periods of time, and commented upon its gentleness and docility, and we could not help wondering how many of them would be eating just such another calf for their dinners on the following Sunday—after it had been torn from its mother's side, tied up by the hind legs, and slowly bled to death. Thousands of people would feel quite unable to eat the bodies of gentle and graceful fellow-creatures as they do at present if only they would go amongst them and see more of them during life—and then contemplate the real nature and hideousness of their own actions as carnivora.

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DIETETIC SCIENCE. A small pamphlet entitled "Science in the Daily Meal" has been published by Mr. Albert Broadbent, at 19, Oxford St., Manchester, and we have no hesitation in

saying that it will prove useful to all Food-Reformers as well as to those who are commencing the more excellent way of living. The booklet contains sixteen tables of dietaries, the preparation of which manifests much care as well as a considerable amount of knowledge. There is also much useful hygienic and dietetic information, which will prove valuable to the reader. It is published at threepence, and it is worth it, but is a great pity that it was not issued at a penny so that it might have secured the large circulation which it deserves.

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ARISTOCRATIC FOOD REFORMERS. The Food Reformation is now spreading in a most gratifying manner amongst the Aristocracy, and the fact is evidenced by a drawing room meeting, which was recently held by invitation of Lady Windsor (who is a Vegetarian) at her residence in Mount Street, Grosvenor Square. Lady Paget took the chair and delivered a most interesting address, entitled "Vegetarianism and the Soul," the larger portion of which we hope to publish in our next issue. Among the guests were Sir John and Lady Constance Leslie, Hon. Percy and Mrs. Wyndham, Lady Suffolk, the Countess of Airlie, Lady Blanche Baillie, Hon. Mrs. E. Wortley, Mrs. Mona Caird, Lady Isabel Margesson, Lady Burghclere, Lady Gwendolen Herbert, Baroness Rosencrantz, Hon. Mrs. Edwardes, Canon and Mrs. Wilberforce, Lady Petre, Mrs. Crawshay, Lady Aileen Wyndham Quin, Lady Eva Wyndham Quin, the Countess of Mayo, the Hon. Gerald Ponsonby and others. We are glad to notice that Canon Wilberforce took part in the discussion which followed, and we have every hope that ere long this ardent Humanitarian and earnest Churchman will fully apprehend the truths which underlie the Food Reform Cause and become one of the foremost crusaders against the cruel and barbarous custom which involves the needless massacre of a million highly organised animals per day in Christian lands.

THE PROPOSED SANITARIUM.

Dr. J. H. Kellogg, the principal of the Battle Creek Sanitarium, U.S.A., recently visited England, and has left behind him Dr. D. H. Kress, as his representative, with a view of opening a branch institution in this country. The Sanitarium is conducted on purely vegetarian principles, and the methods pursued in the cure of disease are rational and natural. No "fixed" remedies are used exclusively, although various forms of treatment are employed, each patient being practically "led" back to Nature and to health. Although the Sanitarium had but a small beginning, so successful has it been that now its roof shelters 2,000 inmates, and its roll of officers includes twelve physicians. There are several branch institutions in various parts of the world. We are of opinion that the founding of such an establishment in England would do much to accelerate Food Reform and prove a blessing to the country.

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THE COMING GENERATIONS.

It is to be feared that many Food Reformers have failed to apprehend their responsibility concerning the inculcation of Humanitarian principles into the minds of their children. In view of the gigantic task which lies before us—of persuading the inhabitants of a hemisphere to amend their ways, by ceasing to butcher and eat their fellow-creatures—it is of the greatest importance that the children of vegetarian parents should be brought up with a thorough knowledge of the facts which lead us to protest against this barbaric ancestral habit, so that in their turn they may combat the inhumanity and ignorance which underlie carnivorous customs. We are glad to learn that attention is being given to the subject of devising better methods of banding together the vegetarian children throughout this country, and we invite those of our readers who have families and who have embraced our principles, to register the names of their children in the list which is being compiled by Mrs. F. L. Boulton, 12, Hilldrop Crescent, Camden Road, London, as a first and most necessary step towards the formation of this real 'Band of Hope.'

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DAILY OBJECT LESSONS.

What are we teaching our children? According to Canon Barnett, speaking on "Object Lessons in Whitechapel," the moral education of children depends upon what they see in the streets rather than what they are taught in school. Here they are surrounded by object lessons in the form of pictures telling of kindness, goodness and virtue, but out in the streets they are continually witnessing brutality and cruelty which must undo the teacher's work. Says the Canon, "These slaughter-houses provide daily object lessons. The animals are seen as they are hurried over the greasy stones of the streets. They slip and strain themselves while the drivers in almost kind impatience strike and goad them to get over the journey before the greater traffic commences. Boys' help is often welcomed, and then blows have no pretence of kindness, but are the exercise of a brutal delight in cruelty and bullying. Sometimes all the efforts at hurry fail, and then the animals get mixed amid the carts and horses which crowd the thoroughfare by nine o'clock. Blows are rained from all sides—from whips, from sticks, and from the impact of vehicles. Sometimes one frightened creature escapes, and it is pitiable to see its agony of fear, its hopeless madness, as, ready to rush, its way is checked by the crowd. Drivers, boys, butchers, hem it in, strike it across the nose, and treat its escape as if it were a crime." Such object lessons make a terrible impression upon the minds of children, promote the growth of the spirit of cruelty, and are a disgrace to a civilized and Christian land. It is high time that public sentiment were aroused to demand the abolition of private murder dens in our towns and cities. There is not a word to be said in favour of their retention, and they menace both the spiritual and physical health of the people.

Better-World Philosophy.

An interesting book on the above subject has recently been published by our fellow-worker, Mr. J. Howard Moore, of Chicago University, who



is well known to our readers by the piquant articles which have appeared from his pen in our columns from time to time. This volume (which is issued by the Ward, Waugh Co., McVicker's Building, Chicago, at the price of one dollar) contains many striking thoughts, concerning social problems and blunders, individual-culture, altruism and

race-culture. Such works as this, which are culminated to give the apathetic egoist a rough mental shaking-up, fulfil a useful function, for one of the greatest sources of evil of the present day is thoughtlessness. Men and women are creatures of custom and habit, and the percentage of those who ever stop to think is infinitesimal. This book will please many, especially if they be humanitarians, and it will probably offend some, for the author is not endowed with a superfluous share of the venerative faculty, but it will compel most of its readers to pause and consider and also give them some edifying glimpses of truth.

We have pleasure in placing before our readers a few extracts from Mr. Moore's message to his day and generation, and we trust that the time is near at hand when 'better-world philosophy' of all kinds will become a subject of earnest consideration to a much larger proportion of the community than is the case at present:—

We can determine by counselling among ourselves just about what style of bipeds posterity may be. We know the character of the generation which succeeds this one will depend upon the character of those who take part in its production, and that savages exist among civilised societies, simply because societies are too dull-minded to discontinue them. We know that it is just as possible to develop a certain fancy of the hominine species as of the equine or bovine species. . . . We can by analogous and more expeditious selection develop good men and profound women. . . . Society can eliminate its irresponsibles if it will only comprehend really the methods of evolution. . . . If a certain savage in 1720 had been prevented from propagating himself, the notorious "Juke" family of criminals, which has cost the state of New York more than ten millions of dollars and incalculable contamination, would never have existed. And if the savages and imbeciles and semi-savages and semi-imbeciles among genteel societies to-day were unrepresented in generations to come for a few generations, our penal and eleemosynary institutions might be converted into concert halls.

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It indicates a helplessness that is truly pitiable for a social organism to go on generation after generation carrying in its blood the venom of savage ages, when a few generations of rational procedure would free it. Any society, by judicious selection, might in a hundred years have average citizens as good as its best at present. . . . Why should drunkards and kleptomaniacs be allowed to insure drunkards and kleptomaniacs among our children and children's children? Why should the fool propagate when it is reasonably certain that his offspring will be idiotic? . . . Is it not as

worth the while to rear high-minded, strong-bodied boys and girls as fantastic fowls and exaggerated vegetables? It requires no greater expenditure of genius. Malfectives should be treated with consideration and patience. They are the sad survivals of a surpassed evolution or the careless flotsam of a capricious heredity. But society has as unquestionable a right and as unflinching an obligation to protect posterity against their offspring as it has to protect itself against themselves.

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Parenthood is the gravest of all responsibilities. . . . In all ordinary vocations of life human beings are required to furnish evidence of their fitness for proposed functions. Why not in the function of such singular importance as the procreative? . . . If it is of sufficient utility to require a certificate of moral and intellectual fitness of one who purposes to educate the growing generation, is it not of sufficient utility to demand a much more significant assurance from one who purposes to engage in the far more momentous undertaking of creating a new being? We punish a man for neglecting to send his child to school, but place no check on the begetting of monstrous offspring.

* * *

So long as clouds continue to fall in nothing more nutritious than rain, somebody must work. . . . But labour is not sought after, it is shunned. It is a necessary evil. We endure it as we endure bramble pricks. It is the softest of two horns, not a rich and fragrant couch sought for its intrinsic delights. We submit ourselves to it simply because it is so much worse to starve, and also because it is so refreshing to stand on the heads of our fellow-men to crow. There has been therefore a tendency among living beings, especially among human beings, and shared pretty evenly by both sexes, to avoid as much as possible this very disagreeable but indispensable function. They have attempted to escape in three ways: by shirking, by machinery, and by co-operation.

* * *

The human species is the most formidable of the species inhabiting the earth. It is the most ubiquitous, the most clannish and the most strategic. The non-human species have, on this account, many of them, long been subject to the dominion of the human. The horse, the ox, the sheep, the dog and the camel have from time immemorial been compelled to undergo the most cruel slaveries for the benefit of their tyrant species. Man has not only compelled such races as these to submit to terrible servitudes, but he has subjected them to the most unparalleled personal plunder, unhesitatingly advancing even to extermination whenever such extermination would contribute to human nutrition, human amusement or human whim. In fact, all the non-human races have been presumed to possess no *raison d'être* except to cater in one way or another to the master species. They have been slaves and scapegoats upon whom human beings have shifted or attempted to shift all possible hardship.

* * *

But the human species as the dominant species of the earth has not exhausted its inclination to shirk hardship by enslaving and victimising the non-human. The more powerful races of the human species have perpetrated on the less powerful, injustices analogous to those perpetrated by human beings as a whole upon non-humans. Human history is little more than the conquest and rapine and enslavement of one aggregate, national or social, by another. It has been a shamefully short time since all the religions and philosophies of the Aryans proclaimed the propriety of the enslavement of black, red and tan by the triumphant and heartless white. These less powerful races were assumed to have been brought into the universe without the vaguest sort of equity in the enjoyment of life, but solely as accessories of their masters.

The more powerful classes of each nationality and race continue the analogy of victimisation. The weak are always exploited by the strong, the weak species by the strong

species, the weak nation or nationality by the strong nation or nationality, and the weak class or clique by the strong class or clique.

* * *

It is the rogue and the ignoramus who argue in justification of existing barbarisms that those barbarisms are beautiful because they represent the procedures of "Nature." As a matter of fact, *all* ways are Nature's ways, the unconscious and clumsy as truly as the intelligent and exquisite. The philosophers of *laissez faire*, who would have human beings disuse what little intelligence has during the past twenty millions of years been developed on the earth, and would have them derive their ethics from the regions of biological somnambulism, are the philosophers to be heeded when humanity goes mad. It is childish to assume that we upper intelligences cannot improve upon the unconscious conditions about us. It is the very thing that is being done every hour of time. The whole effort of industry is nothing else than an effort to improve the attitudes of the material universe. And it is just as sagacious to suppose that living beings are incompetent to improve their relations to the inanimate universe as to suppose that they may not reform and enhance their relations to each other. . . . The great task of reforming and regenerating the universe, and of establishing right relations among its inhabitants consists in the elimination of those tendencies implanted in the natures of living beings by the struggle and survival principle. . . .

* * *

When one animal burrows a hole into the earth, or builds a house on the surface of the earth and enhances it into a home and goes out and gathers the products of plants and carries them to its home and dines upon them, it performs acts of pure egoism. . . . When one animal goes out from its home and pillages the granaries of another and perhaps captures the other animal and drags it to its home and feeds upon its carcase, it also, performs acts of egoism, but of a more positive character. Its acts are performed, not simply in the interests of itself, but with active and injurious disregard to the interests of its neighbour. The conduct of carnivora, human and non-human, towards their herbivorous neighbours illustrates this type of egoism. When one animal, living in the midst of plenty, goes out and plunders the granaries of its neighbour or of its neighbour's family just for pastime, it performs acts of extremest egoism. The acts are, in the first place, in the interests of no organic need of the animal performing them, and they are, in the second place, in deadly disregard of the interests of its fellows. The only utility is the tickling of an artificial and absurd instinct of animal number one. The acts of human sportsmen who slaughter other beings for pastime, and the acts of those immense kleptomaniacs of human industry, who, according to established forms, or in spite of them, acquire possession of the products of others' industry, not because they need, but in obedience to a blind insanity for acquisition, are acts of this type of egoism.

* * *

Children are nearly all of them egoists. They should be assumed to be so. They derive their natures by a process of very inadequate filtration from a dark and terrible past. They have within them the dawn-peeps of holier possibilities, but they have also the uneliminated alloy of that out of which they have travailed. Simply to unfold them transcends stupidity and approximates the monstrous. They cannot become ideal men and women, nor anything like ideal men and women, unless they are systematically and tirelessly revised.

Egoism must be recognised, and recognised as the most formidable fact in human nature. It must be discouraged at all hazards, even, if necessary, at the expense of intelligence. It must be combated from the moment a child is capable of impressions. The young should be drilled and disciplined in social elegance and with the same valiancy and science as are employed in the development of intellect. Altruism should

be inculcated from the cradle, and savagery should be denounced. Maxims and precepts proclaiming the equal preciousness of *all* should be assiduously dinned into the conscience. The young should be convinced beyond all chance of deterioration that the only laudable thing in the world is the causing of happiness—and that happiness in others is just as precious and valuable as it is in themselves. Teach a child to love others as it loves itself; let this be the first and most impressive injunction that invades its ears; allow it never to infringe this rule in its conduct towards others, and never to associate with those who do; teach it that the highest virtue is forbearance and helpfulness; inculcate the equal rights of all to the joys of the universe; forbid all competitive indulgence as degrading and ungallant; teach it the propriety of exercising its combativeness against the tendencies of the inanimate, never against a fellow-creature; allow only those amusements which encourage kindness and the rivalry of good-doing;—and when that child grows to manhood or womanhood, and encounters the conditions of more serious life, it will encounter them, not ideally, perhaps, but in a spirit very remote from that in which it would have approached them had it come up through conditions of incessant egoism.

IGNORANCE.

Of all the dangers by which we are menaced, none is so greatly to be apprehended as ignorance. This is especially true with reference to health. The majority of people fall easy victims to disease, simply through ignorance of the fundamental principles that govern health. It is because they do not rise superior to this ignorance concerning the health of their bodies, that they become the prey of the unscrupulous charlatans who thrive upon the maladies of humanity, and the patent medicine vendors whose specious advertisements beguile them of their money. The humiliating part of it is that these same impostors (in a large majority of cases) possess but little more knowledge of these subjects than their dupes, but are absolutely devoid of conscientious scruples. It behoves every intelligent individual to see that this reproach is lifted from him. Knowledge is held to be a very valuable possession in every department of life; but in no instance will it yield greater returns for the investment than in the field of hygiene—in learning how to keep well.

"Omega."

BURDEN-BEARING.

Let us lovingly give the fulness of our strength to humanity. No one can stand aloof from brother and sister and say: you are reaping what you have sown—you must work out your own salvation. It is true that each one, as an individual, must work out his or her own salvation, but can we not help them? Is not each individual heart-beat felt by all? Can the great throbbing heart cease its action? Do you not see, if we strive to live apart from humanity, we are hurting someone; for the pulsations of that heart must be disturbed by our striving to withdraw?

As we manifest Truth, and in proportion to our manifestation, power comes to us; just that power must we give to our brothers and sisters. Give freely, and more and more strength will come to us—more and more wisdom. It is more blessed to give than to receive. If one cannot see nor understand, if one has not received the quickening touch of Truth, take that one in your arms, shower upon him the strength of every part of your own mechanism. As you give freely, much shall

come to you. Though you suffer with the suffering, joy will come in the morning, and blessed strength and freedom will be yours. Let us think noble, true, loving thoughts, that shall manifest themselves to humanity, and draw them all to that realization of the quickening touch of Truth that shall draw them to a new birth. Let us bear one another's burdens.

"The Abiding Truth."

The Fool's Prayer.

The royal feast was done: the King
Sought some new sport to banish care.
And to his jester cried, "Sir, fool,
Kneel now, and make for us a prayer."

The jester doffed his cap and bells,
And stood the mocking court before,
They could not see the bitter smile
Behind the patient grin he wore.

He bowed his head, and bent the knee
Upon the monarch's silken stool,
His pleading voice arose—"O Lord,
'Be merciful to me, a fool.'

"'Tis not by guilt the onward sweep
Of Truth and Right, O Lord, we stay;
'Tis by our follies that so long
We hold the Earth from Heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin: but, Lord,
'Be merciful to me, a fool.'

"Th' ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask;
The chastening stripe must cleanse them all,
But for our blunders—oh, in shame
Before the eyes of Heaven we fall.

"Earth bears no balm for mistakes;
Men crown the knave, and scourge the tool
That did his will;—but *Thou*, O Lord,
'Be merciful to me, a fool.'"

The room was hushed; in silence rose
The king, and sought his garden cool,
And walked apart, and murmured low
"Be merciful to me, a fool."

Selected.

RIGHT THOUGHT.

Right thinking is the key to health and happiness; wrong thinking the cause of misery and disease. Herein lies the genius of the coming age—the corner stone of modern metaphysics, which renders worthless mere scholastic systems and inaugurates an era of applied and practical philosophy: a philosophy of Love, which finds its application in the uplifting of human ideals, in the betterment of human conditions, in the demonstration of the supremacy of Spirit and the reign of Law, and in the prevention and cure of disease—an application too far-reaching, a basis too broad, to be contained within the bounds of sect or school.

S. K. Davis.

Glimpses of Truth.

That which they call Heaven lies not beyond the grave; it is already here, diffused around our Nature, and its light arises in every pure heart.

J. G. FICHTE.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes, or longings under any pretext.

FRANCIS DE SALES.

If right thought be kept well in the mind, no evil thing can ever enter there.

BUDDHA.

Harmony within works outward. "Out of the heart are the issues of life." One has only to keep love and faith and sweetness in his heart towards all, and circumstances will take care of themselves.

LILIAN WHITING.

The mood of repose, of unruffled and serene mind, is the mood in which all manner of discoveries are made, and ideas grasped or received. Repose and serenity of mind are the means of continual indrawing of strength.

FRANKIE MULFORD.

Nothing makes the soul so pure as the endeavour to create something perfect; for God is perfection, and whoever strives for it, strives for something that is Godlike.

MICHAEL ANGELO.

Work every hour, paid or unpaid; see only that thou workest, and thou canst not escape thy reward. Whether thy work be fine or coarse, planting corn or writing epics, see only that it be honest work done in thine own approbation; it shall earn a reward to the senses as well as to the thought. The reward of a thing well done is to have it done.

EMERSON.

One mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow man.

ANON.

Knowledge must be gained by ourselves. Mankind may supply us with the facts, but the results, even if they agree with the previous ones, must be the work of our own minds.

EARL OF BEACONSFIELD.

Men have always fought God's work in the world; they killed the prophets, crucified the Messiah, murdered many of His disciples, but, as God's purpose was being worked out, they could not let or hinder.

ANON.

When a man lives with God, his voice shall be as sweet as the murmur of the brook.

RALPH WALDO EMERSON.

Serene minds cast the reflection of their tranquil beauty before them, and who retains sweet thoughts moves evermore in a garden of roses.

S. K. DAVIS.

When alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavour to illustrate our devotions in the morning by our conduct through the day.

HANNAH MORE.

As we slowly realise that we make our own fate by the use of our own free will, we shall seek to become wise; knowing that we can control our desires, our thoughts, and by this means our destiny, we shall strive to do so. The future we are making is in our own hands to-day. Let us seek the light of knowledge to dispel the darkness of ignorance and illusion, for only as we change ignorance into knowledge can we overcome necessity.

BESSIE LEO.

Household Wisdom.

The Clothes we Wear.

The student of Humanitarianism and Hygiene is very early in his studies confronted by questions relative to the matter of dress, for there are many articles of attire in common use which are either distasteful to persons of humane sentiment or objectionable upon the score of health.



No person who is engaged in any branch of humanitarian warfare should for his or her credit's sake be seen wearing gloves of kid skin. The stories of abominable cruelty perpetrated upon the innocents by whose sacrifice they can alone be obtained have been too often told and re-iterated to be ignored or charmed away by the denials of

those interested in the trade. With the varied choice afforded by the manufacturers of silk, thread and woollen gloves, there is no need for any person to wear such barbarous hand-gear on the score of either comfort, cost, or elegance. For the use of furs, skins, and murdered millinery, there is in these days of substitutionary and supplemental manufacture no necessity and therefore no adequate justification. While we await more perfect substitutes for leather the use of that material for the covering of our feet may be excused as it is practically a waste product resulting from the custom of killing animals in old age and for food, but its employment would be abandoned by every true humanitarian if it caused the infliction of death.

Strict attention must be paid to the fabric and design of our garments if we desire to fully preserve our health. Many of the complaints common amongst us have their origin in chills resulting from our injudicious style of clothing. In order that the air may have access to the skin and the perspiration and emanations from the body be quickly evaporated it is essential that all garments should be of a porous nature. Thick and impervious clothes keep out the oxygen, and serve to retain the vitiated exhalations. The too rapid radiation of heat is best prevented by encasing ourselves in layers of still air, and for the accomplishment of this purpose loosely woven and loosely fitting garments are best. Tight corsets, boots, belts, and stockings, impede the circulation, promote discomfort, and often produce results of a most serious character. Excessive weight should also be guarded against, since it tends to overheat the system and produce a preponderance of foul and humid air. If strict cleanliness and freedom from colds are to be secured, density of clothing should as far as possible be dispensed with.

Wool is naturally a porous substance and is by many hygienists recommended in preference to all other fabrics, but linen and cotton are now woven into porous and thoroughly sanitary garments. To those who dislike woollen under-clothing, or who find it in any way irritating or unsuited to their needs, the "Cellular," "Lahmann," and "Net of Health," underwear can be recommended as being comfortable and satisfactory in all respects. Clothing should be designed to equalise, as nearly as possible, the surface warmth of the whole body.

Those who have never substituted a porous sheet for the usual linen one as a bed covering, would scarcely realize the comfort of so doing, but the experiment can easily be tried by purchasing a few yards of some open material and sewing several widths together. The same principle applies to the clothes we wear.

If a little of the time spent in the study of mere fashion were devoted to a consideration of the requirements of health, and the claims of humanitarian sentiment in connection with the question of clothing, many inconsistencies of conduct and many an experience of ill-health might be avoided.

Harry Cocking.

Hygienic Hints.

The cold bath should be taken immediately on rising, while the body is in a heated condition, in order to induce a good reaction. If the body be allowed to get cold before the bath is taken, there will be little or no reaction, and the bath will then be injurious.

* * *

In all bathrooms and sculleries there should be kept standing a suitable vessel containing a quantity of disinfectant. This should be poured occasionally through all the pipes, and allowed to remain long enough to do its work. The hotter the weather, the more frequently should pipes and drains be disinfected.

* * *

Every household should contain a filter that can be easily re-charged with charcoal. Maignen's 'Filtre Rapide' is the simplest we know. Unfiltered water causes much sickness and death, and no hygienist ought to run the risk of drinking it.

* * *

Always breathe through the nose. When God created man

He breathed into his nostrils the breath of life, and this method of breathing cannot be improved upon. The nose is supplied with membranes whose office it is to prevent the grosser impurities contained in the air from passing into the lungs. Those who have fallen into the bad habit of breathing through the mouth, take in all these impurities, and, as a result, frequently suffer more or less from throat or chest affections.

* * *

Man is still labouring under the delusion that he can improve on pure water by adding something to it; hence we have alcoholic beverages, tea and coffee, and many other more or less injurious decoctions. Experience will finally teach man that water is the most natural, and, therefore, the purest and most healthful drink.

* * *

Very few people are prepared to adopt the only truly remedial course for the cure of the ills with which their poor bodies are troubled, because it involves a degree of self-denial, namely, the practice of strict abstinence and virtuous regularity. According to Dr. R. Williams, of the Middlesex Cancer Hospital, the most potent factor in the production of cancer is "high feeding," and the "gluttonous consumption of meat."

* * *

Biliousness and headache are sometimes caused by a chill at the stomach, but more often by overloading the stomach with food, causing a stoppage in the digestion, the stomach retaining the foul and undigested mass until it has become so irritant that it is ejected. The remedy, therefore, is to avoid taking cold, to curb the appetite, to masticate one's food well, and to choose it wisely.

* * *

"Defective teeth," says Dr. Kellogg, "by interfering with the complete and thorough mastication of food, seriously impair digestion. Many persons suffering from indigestion cannot hope to recover without giving attention to the teeth. They should be cleansed before and after each meal." A simple antiseptic for cleaning the mouth is tincture of myrrh—a few drops in water.

* * *

Acid Dyspepsia may be removed by abstinence from flesh, fruits that are extremely acid or unripe, and starch that is not properly cooked. Apples, grapes, tomatoes, vegetables, and salads, dried fruits and nuts are beneficial, but the most important points to be considered are simplicity, moderation, and the rule of only eating when hunger gives Nature's signal that it is meal time. The drier the food the better it is for dyspeptics, and liquids should be taken between meals instead of with them.

ANNOUNCEMENTS.

We thank all friends who have sent useful information concerning current events, newspaper cuttings, etc., etc., and we welcome such co-operation. It is impossible for the Editor or the Executive Council to be aware of all that is taking place in various parts of the world which has any relation to the work of The Order, and they will be glad therefore if those who take a sincere interest in our Movement will act as voluntary 'special correspondents.' All literary contributions, whether original or otherwise are utilized in some way, and although we are obliged to leave many such unpublished for want of room, they are considered valuable and prove useful in connection with our daily correspondence.

* * *

The Executive Council invite Members of The Order to consider the desirability of wearing a Member's Badge. In railway trains or in Society it often leads to questions being asked, and thus affords a good opportunity for advancing the Cause and for disseminating practical truth.

* * *

In consequence of the rapidly increasing number of subscribers to this Journal and the labour involved in registering them, the Council have decided that all subscriptions must fall due at the end of the year, so as to be renewable at one date. In future, therefore, we ask all who are sending remittances with a view to having *The Herald* posted to them regularly, to send a sufficient amount to pay our published price and postage either up to the end of 1899 or 1900. In cases where 1/6 is now sent, we shall assume, unless statement is made to the contrary, that the full set of copies for the current year is required, and the back numbers dating from January last will be forwarded.

* * *

Members of The Order will please note that all subscriptions will fall due henceforth in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for thus simplifying the work of book-keeping at Headquarters, and will therefore be ready to acquiesce in this arrangement which they have found it necessary to make.

* * *

We are still desirous of obtaining additional lists of names and addresses of Secretaries of Christian Endeavour Societies in Great Britain and America. We shall be grateful if any of our Members and Friends would send us as many as possible.

* * *

Friends in America who wish to forward money for literature are requested not to send silver pieces, as a registration fee of 8d. is charged by the Postal Authorities in England. Money Orders or Greenbacks should be used (or postage stamps for very small amounts). Letters must be correctly prepaid.

* * *

Cheques and Postal Orders should be made payable to Sidney H. Beard.

* * *

We cannot supply loose sets of *The Herald* complete for past years, as several numbers have run out of print, but we have a limited number of bound volumes left for 1898 which we send for 3/-, post free. We also have two volumes of 1899. Those of our readers who wish to obtain one of these should write to us.

* * *

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* * *

To those of our readers who wish to help forward our work by distributing back numbers of *The Herald* amongst their thoughtful friends and acquaintances, we will send a promiscuous assortment of a hundred copies for 5/-, post free, until our reserve stock, which is not very large, is exhausted. Each number contains an all-round presentment of the higher aspect of Food Reform Principles and is a useful pamphlet for propagandism.

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